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OLD TESTAMENT PASSAGES MESSIANICALLY APPLIED BY THE ANCIENT SYNAGOGUE.

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IV.

ISAIAH.

XXX. 18. "And therefore will the Lord wait, that he may be gracious unto you," etc.

Rabbi Samuel, the son of Nachmani, said that Rabbi Jonathan said: May the bones of those who compute the latter days (when the Messiah shall appear) be blown away; for some say, Because the time has come and himself has not, therefore he will never come! But wait thou for him, for it is said: "Though he tarry, wait for him" (Hab. ii. 3). Perhaps you will say, We wait, but he does not wait; learn rather to say: "And therefore will the Lord wait, that he may be gracious unto you," etc.—*Talmud Sanhedrin*, fol. 97, col. 2.

— 25. "And there shall be upon every high mountain, and upon every high hill rivers and streams of waters," etc.

Rabbi Eleazar, the son of Rabbi Hayim, said: All that Abraham did unto the ministering angels, God has repaid to his children at their exodus from Egypt, and will repay yet to them in the future. You find by Abraham: "Let a little water, I pray you, be fetched" (Gen. xviii. 4), and God repaid it to his children (as it is said): "And I will take you to me for a people" (Exod. vi. 7), where "I will take you to me" stands against "Let, I pray, be fetched." Rabbi Jochanan said, "To me" denotes in this world; but whence (is it proved that it refers also) to the future! (From) "And the people shall take them and bring them to their place" (Isa. xiv. 2). Of Abraham it is written "a little water;" but God gave his children water at their exodus from Egypt, (as is seen from) "and thou shalt smite the rock, and there shall come water out of it" (Exod. xvii. 6). And how is it proved that it shall also be so in the future? From "for the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills" (Deut. viii. 4). And how is it proved that it shall also be so in the days of the Messiah? From "and there shall be upon every high mountain, and upon every high hill, rivers and streams of water," and "I will open rivers in high places" (Isa. xli. 18).—*Midrash on Numbers* vii. 48, sect. 14.

- 26. “Moreover the light of the moon shall be as the light of the sun.”

This verse is quoted as presenting the Messianic age in *Talmud Pesachius*, fol. 68, col. 1; *Sanhedrin*, fol. 91, col. 2. God said to them (Bezaleel and Moses), You have made a candlestick before me, but in the future I will light a sevenfold larger light, as it is said, “Moreover, the light of the moon shall be as the light of the sun.”—*Midrash on Exodus xxxvii. 1*, sect. 50.

- XXXII. 20. “That send forth thither the feet of the ox and the ass.”

What is the meaning of “but thou shalt in any wise let the dam go”? (Deut. xxii. 7). It is to indicate that, by observing this commandment, you will hasten the coming of the King Messiah, of whom also the word “send forth” is written. Whence is this proved? It is said, “That send forth thither the feet of the ox and the ass.”—*Midrash on Deuteronomy xxii. 7*, sect. 6.

- XXXV. 5, 6. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing,” etc.

Come and see; all that the Holy One has wounded in this world he will heal in the future. The blind shall be healed; for it is said, “The eyes of the blind shall be opened.” The lame shall be healed; for it is said, “Then shall the lame man leap as an hart.” The dumb shall be healed; as it is said, “And the tongue of the dumb sing.”—*Midrash on Genesis xlv. 28*, sect. 85; *Yalkut on 1 Sam. xxviii. 24*.

The word “then” (אז) may refer to the past and to the future. To the latter refers “then thou shalt see and flow together” (Isa. lx. 5); “then shall thy light break forth as the morning” (*ibid.* lviii. 8); “then the eyes of the blind,” etc.; “then shall the lame man leap,” etc.—*Yalkut on Joshua x. 12*.

- XL. 1. “Comfort ye, comfort ye my people, saith your God.”

When the word of Joseph had such a soothing effect upon the hearts of the tribes, how much more will be the effect when the Holy One, blessed be he! will come to comfort Jerusalem; as it is said, “Comfort ye, comfort ye,” etc.—*Midrash on Genesis l. 21*, sect. 100.

- 5. “And the glory of the Lord shall be revealed, and all flesh shall see it together,” etc.

On Leviticus xli. the Midrash remarks: Rabbi Phinehas said, in the name of Rabbi Hoshaya, this parable: A king showed himself to the son of his house in his true likeness; for in this world the shechinah appears to individuals; but in the future the glory of the Lord will appear; as it is said, “And the glory of the Lord shall be revealed,” etc.—*Midrash on Leviticus i. 1*, sect. 1.

- 10. “Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him,” etc.

And on account of the sufferings which Israel suffered, will the Holy One,

blessed be he! give them a double reward in the days of the Messiah; for it is said, "Behold, the Lord God will come," etc.—*Yalkut on Exodus xxxii.* 6.

XLII. 18. See under XXX. 25.

— 25. "I have raised up one from the north, and he shall come," etc.

This verse is Messianically applied in the Midrash, where it is said, "When the Messiah rises, who is in the north, and comes to rebuild the sanctuary, which is in the south; for it is said, "I have raised up one from the north," etc.—*Midrash on Numbers vii.* 12, sect. 13.

— 27. "The first shall say to Zion," etc.

The name of the Messiah is "the First," as the Prophet says, "The first shall say to Zion," etc.—*Talmud Pesachim*, fol. 5, col. 1.

Rabbi Haggai said, in the name of Rabbi Isaac: It is said, The first (came out red, Gen. xxv. 25), on account of the first day; (as it is said) "And ye shall take you on the first day" (Lev. xxiii. 40), i. e., in the merit of the first day I will reveal myself to you as the first; as it is said, "I am the first, and I am the last" (Isa. xliv. 6), and, I will get you satisfaction from the first, i. e., Esau; for it is written, "And the first came out red" (Gen. xxv. 25); and, I will build you the first, i. e., the temple; as it is written, "A glorious high throne from the beginning is the place of our sanctuary" (Jer. xvii. 12), and, Bring you the First, i. e., the King Messiah, of whom it is written, "The first shall say to Zion," etc.¹—*Midrash on Genesis xxv.* 24, sect. 63.

XLII. 1. "Behold my servant, whom I uphold."

Targum: Behold my servant, the Messiah, I will bring him near.

XLIII. 10. "And my servant, whom I have chosen."

Targum: And my servant, the Messiah, in whom I am well pleased.

LII. 3. "Ye were sold for nought; but ye shall be redeemed without money."

Rabbi Eleazar says: If Israel would repent, they would be redeemed; as it is said, "Return, ye backsliding children, and I will heal your backslidings" (Jer. iii. 22). Rabbi Joshua said unto him: Has it not been already said, "Ye were sold for nought, but ye shall be redeemed without money"? "Ye were sold" among the idolaters; but ye shall be redeemed without money, i. e., without repentance and good works.—*Talmud Sanhedrin*, fol. 97, col. 2.

— 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings."

In the hour when the Holy One, blessed be his name! redeems Israel, three days before Messiah, comes Elijah, and stands upon the mountains of Israel and weeps and mourns for them, and says to them, Ye mountains of the land of Israel, how long shall you stand in a dry and desolate land? And his voice is heard from the world's end to the world's end, and after that he says to

¹ In similar connection our passage is quoted in *Midrash on Leviticus xxxiii.* 40, sect. 30; *Pesikta* (ed. Buber), p. 185, col. 2.

them: Peace has come to the world, peace has come to the world; as it is said, "How beautiful upon the mountains are the feet of him that bringeth good tidings," etc. And when the wicked hear it, they rejoice, and they say one to the other: Peace has come to us. On the second day he shall stand upon the mountains of Israel and shall say: Good has come to the world, good has come to the world; for it is said, "that bringeth good tidings of good." On the third day he shall come and stand upon the mountains of Israel, and say: Salvation has come to the world, salvation has come to the world; for it is said, "that publisheth salvation." And when he will see the wicked say so, he will say unto Zion, "thy God reigneth."—*Yalkut* in loco.

— 13. "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high."

Targum: Behold, my servant, the Messiah, shall prosper; he shall be exalted, etc. "Behold, my servant shall deal prudently." This is the King Messiah. "He shall be exalted and extolled, and be very high." He shall be exalted more than Abraham; for of Him it is written, "I have exalted my hand to the Lord" (Gen. xiv. 22). He shall be extolled more than Moses; for of Him it is written, "Thou sayest unto me, Extol (i. e., carry) them in thy bosom" (Num. xi. 12). And he shall be higher than the ministering angels; for it is said: "As for their rings, they were so high" (Ezek. i. 18). And thus it is said, "Who art thou, O great mountain?" (Zech. iv. 7), i. e., that is greater than the fathers. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii. 5). Rav Huna, in the name of Acha, said: The chastisements (or afflictions) were divided into three parts—one to David and the fathers; and one to the rebellious generations; and one to King Messiah.—*Yalkut* in loco (also *Tanchuma* in loco).